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THE CHURCHES IN ACTION

NEWS LETTER

OF THE

UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK

AND THE

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

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THE LIGHT OF SUFFERING

Listening, in the tragic events of our time, to the voice of history, we learn to understand not only the fate of nations, but God's will for them as well. We look especially at the fate of the Russian Church, subjected as it is to unprecedented persecution. That it takes place under the banner of progress, bringing, as it were, a new religion, endues that persecution with a false semblance of youthful enthusiasm with the mission to « destroy decaying forms of life ». But it would be wrong to regard this persecution as something peculiar to Russia and its tragic history, for an unbiassed glance at contemporary world culture reveals the situation in Russia as but a first link in a chain of trials in store for all the Christian Churches, surrounded as they are by weakening faith or by rival and hostile religions.

But what, as we prepare for the world conferences of Churches, are the spiritual implications to be drawn from the persecution in Russia ? We think at once of the multitudes of Christian martyrs of our day, who have sealed with their blood their loyalty to our Lord Jesus Christ : hierarchs who have freely accepted suffering and death ; unknown multitudes, women, adolescents, even children, who have endured daily privation out of their loyalty to the Church. They bring us great comfort. Their very lives bear witness to the fact that charity has not ceased in the world, that faith is persevering, that mankind is better, more ardent, more holy than we believed.

Moreover, the most vivid of descriptions cannot even remotely convey the reality of persecution. Life is more terrible, more dangerous, more astounding than we think. In a peaceful environment, we are far too apt simply to admire the heroism of the martyrs, and to appreciate the beauty of their suffering. Only when we are face to face with triumphing evil, when upon our confession or our apostasy depends not only our own safety, but the lives, the happiness, the fate of our dear ones, when the spirit of compromise tempts us, do we encounter the tormenting possibility of becoming accomplices of Judas, and that is a spiritual anguish before which physical suffering fades into insignificance. Infirmity of will, helplessness of mind, frigidity of feeling, — all this we learn to realise in the testing fire of persecution, and no one who has passed through it will dare to say : « If I should die with Thee, I will not deny Thee ».

But there is another lesson still. Persecution gives overwhelming proof of the super-natural, super-human character of the Church, and we no longer regard it merely as a sacred institution to which we have grown accustomed, but as the Body of Christ, the House of the Living God, mysterious not only in the unfathomableness of its sacraments, but in the unexpectedness of its amazing strength. With awe and joy we see the

revival, in persecution and suffering, of the Church, the rejuvenation of tissues which had seemed decayed, the creation of new forms of life. We see the ancient tree bedecked with fresh blossoms of undreamt of loveliness. New force is given to the Church and men are transfigured : cowards confess their faith, mercenary men accept martyrdom, weak women reveal invincible strength, and the Church, under the power of the Holy Spirit, surpasses all the expectations, not only of her enemies, but of her loving and faithful sons. In the vision of St. Hermos, the Church appears as a severe and aged women and in our daily life we know Her as such. But in the days of persecution She adorns Herself in Her bridal robe and lives in the expectation of Her Divine Bridegroom, knowing that He is « very nigh, even at the doors. » « Come, Lord Jesus ! ».

L. Zander.

LIFE AND WORK

THE OXFORD CONFERENCE

It is hardly necessary to say how happy the representatives of the different Christian communions in Great Britain are to receive the Oecumenical Conference on Church, Community and State at Oxford. Both the Church and the University, through their principal spokesmen, will welcome the delegates on the opening day. It is a very good augury, considering the subject matter of the Conference, that the Chancellor of the University, Lord Halifax, who is also a statesman, should co-operate with the Archbishop of Canterbury in the official welcome. We are all looking forward to the event, and to the collaboration of churchmen and scholars and men of affairs from many Christian Churches. Oxford is to be a witnessing Conference, and it should show all the members standing together under the Cross of Christ, all confessing their sins together, praying together, and trusting in God's grace. Such a Conference will find in Oxford a very fitting home.

It is also to be a Conference of collaboration in thinking and in interpretation. One of the Stockholm pioneers, whom we shall mourn most and miss most at Oxford, is Adolf Deissmann. I remember the great impression he made in his speech on Peace and War in 1925, when he quoted a Japanese proverb which had exercised him greatly in the preceding months — « There is darkness at the foot of the lighthouse. » It was, he said, comparatively easy to plan the improvement of international relations by means of congresses and the like, while forgetting the essential thing. And the essential thing, he declared, was that we should begin the work of international understanding at home, that we should illuminate the territory which surrounds the lighthouse itself, which is otherwise so often dark ! The representatives of the Christian Churches will be meeting at Oxford in circumstances very different from those in which the first World Conference was held at Stockholm. There is certainly much less readiness to look for results from international congresses and organizations. There is a more acute sense of crisis for the Church. But it is also true that there is a far stronger conviction of the need of illuminating the territory which surrounds the lighthouse itself.

It would not do to press the analogy too far. But as a matter of fact a small body of lighthousemen in the oecumenical movement have been working very hard in order to illuminate the territory. I think myself that the striking feature about the preparations for the Oxford Conference is the amount of systematic and co-operative study which has been going on under highly skilled direction. The Conference is only an episode in a big movement. But it is an important episode, and just because it will be a great public event, what it says, and even what it fails to say, will attract attention. I hope that it will bring out the distinctive character of the Christian revelation, and emphasise and illustrate the specific function of the Church in the modern world. The preparation which has been made must make a difference to the witness of the oecumenical Church at the Conference. But I expect that it will be made still clearer that the work of illumination is an even more arduous work than some supposed, requiring time and the help of the very best minds that the Church can enlist. We have some of the most fundamental issues before us ; and if we believe that the Church has a word to speak about them, we should realise that it must cost something to speak it, both in thought and in prayer. We ought also to realise that no effort we may make can be too great in order to interpret that word to the ordinary man, and especially to the working man. We want to learn the truth — to understand it ourselves in its relevance to the modern situation — and to pass it on in terms which the ordinary man can understand.

May, 1937. George Cicestr.

A Bibliography on

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Two thousand titles (from a larger bibliography of seven thousand) published on the occasion of the

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OXFORD, JULY 1937,

and the

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EDINBURGH, AUGUST 1937,

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FINAL PREPARATIONS FOR OXFORD

The central preparation of the Oxford Conference has been primarily concerned in the last few months with a thorough elaboration of suitable basic discussion material for use by the five sections of the Conference. Of first importance in these preparations are the memoranda which the chairmen of the sections are to submit at Oxford, in order to focus the discussion on such aspects of the whole theme of Church, Community and State which « in the light of the preparatory work seem to be the most central, the most vital, the most urgently calling for action. » These memoranda, moreover, are to state as clearly as possible « the measure of common Christian conviction which the preparatory work has shown to exist and also the major divergences of view which have become apparent. For the members of the Research Commission and of the Research Department, who have had to give special attention to the accomplishment of this task, it has been a very happy experience to discover how really effectively it has been possible to mobilise, within the different churches, countries and continents, the most expert forces of collaboration, which have rallied round the chairmen of the sections with counsel and support. Men and women, theologians and laymen, church leaders and outstanding specialists from economic and political life, historians, pedagogists and sociologists, have thrown themselves heart and soul, individually or in groups, into the framing of the reports themselves or into the critical examination of the papers contributed.

This collaboration was made possible in the first place by the really intensive oecumenical exchange of thought which has been carried out over the last three or four years, and the outcome of which has been at the disposal of the Oxford delegates in the form of individual contributions. In preparing the basic discussion material for Oxford, moreover, that preliminary work paved the way for the drafting of the main lines of Christian thinking and of the different attitudes in regard to the whole theme of Church, Community and State and, with a view to ensuring the really oecumenical character of these reports of the chairmen of the sections, facilitated an accurate presentation of the different viewpoints. Through all the wealth of oecumenical exchange which has been available, the reports for the five sections of the Conference have been as closely as possible related to the main subject, thus emphasising that there is only *one* great theme in question, whether it be treated in connection with the problem of the community, or with that of the whole sphere of the world of nations, with the question of the social order or the problem of education.

The same central significance characterises the coordinating studies on the problem of the churches, which are about to be published in German, French and English under the title *The Church and its Function in Society* *. It has already been pointed out how, in the course of the last few years, — partly at the special insistence of America, — the question of the Church and its responsibility in the light of all the demands which are made upon it today, has come more and more into the foreground in oecumenical study and research. Proof of this development is afforded by the fact that, at this point in the Oxford preparations as at hardly any other, cooperation has been forthcoming with an extraordinary and almost unexpected fervour and range, and has continually grown in these last few months. It has thus been possible, in connection with the final drafting of this book, to call, as for the reports of the chairmen of the sections, upon the services of leading collaborators and of the study groups behind them. Dr. W. A. Visser't Hooft has himself pointed out how much he was able build, in the first part of the book (*The Church and the Churches*) upon the thorough oecumenical exchange which had taken place in the past. In the special oecumenical research group meeting held at the Palace of the Bishop of Chichester last February, final consultations took place and received further amplification through valuable comments from outstanding representatives and specialists from the principal Christian confessions.

With masterly clarity and conciseness, the various main conceptions of the nature and task of the Church are set forth in this book. On the basis of a common appeal to the New Testament, the Roman Catholic, the Eastern Orthodox, the Anglican, the Lutheran, the Reformed and other Protestant conceptions, and finally that of Modernism, are examined, and followed by a survey of the historical reality of the Churches in the different countries and continents, including the Far East. Here are provided a remarkable series of self-presentations from the Churches in question, supplemented, moreover, by the vital insight and experience of the author himself, gained from his visits to all parts of the world as General Secretary of the World's Student Christian Federation. In view of the extraordinary diversity in actual existing conditions, it was obviously necessary to limit the analysis to a few main types. But at the same time a very special service has been done to the preparations for Oxford, and to the Conference itself, in directing oecumenical discussion towards the

* Allen and Unwin, Juue 1937.

main fundamental lines of church thinking and action ; and the best possible preparation is ensured in the vitally important chapter on the Church as an oecumenical fellowship, which contains a powerful analysis of the problem of *the Church and the Churches*, both as to the widespread difficulties which exist and as to the possibilities of common discussion and action.

The necessary foundations are thus laid for a thorough oecumenical discussion on *the service of the Church in the social and political spheres*, which Dr. J. H. Oldham, the chairman of the Research Commission of the Universal Christian Council, handles in the second part of the book. Here, from the depths of an unshakable Christian faith, is set forth the conviction in which the delegates, as members of the Church of Christ surely go to Oxford, « that the Church of Christ is the only hope of the world. » But with a sobriety drawn from the same deep source, and with a relentlessness intensified in the struggle for the truth, the whole needs and difficulties, the tasks and possibilities involved in the fulfilment of this service are faced, with the absolute fidelity that is demanded of the Church and its members in the world.

After an introduction on the present situation of the Church, inspired by an utter humility and yet by a strong, immeasurable faith, and after an indication of some significant distinctions in any use of the word ' church ', the service of the Church in society is thoroughly discussed in all its manifold forms. Great though the danger may be at this point of reducing the decisive service, the essential vocation of the Church to a series of more or less disconnected, parallel functions, a strikingly sucessful picture none the less emerges of the close relationship of the particular service of the Church to the needs, problems, tasks and difficulties of the present reality in which the Christian has daily to fulfil his calling. It is, moreover, revealed with great penetration how a decisive Christian attitude to the great question of social and political reconstruction has been arrived at, precisely because the Church is really fulfilling its own peculiar function, that it is in the deepest and truest sense of the word really Church — Church in the preaching of the Word of God, and in the celebration of the Sacrament, Church as a community of prayer, Church as a fellowship of love, Church in missionary aims and in services of mercy.

A remarkably planned chapter on *Church and World* then analyses the particular characteristics and, above all, the far-reaching distinctions which have emerged as an outcome of the various conceptions of the nature and mission of the Church. The difficulties and oppositions confronting the service of the Church and of its members amid the vast upheavals in modern social and political life, the extraordinary obstacles and at the same time the opportunities provided by these differences of conception, the variety of forms and methods of church action which have been found for the fulfilment of this service and which must be sought anew, — all this is unfolded with a wealth of thought that is sometimes almost more than can be contained within the framework of this greatly-conceived endeavour, and which can only be fully exhausted after years of further oecumenical work.

However indispensable to the Oxford Conference this study work on the Church and its service to the world may be and, — humanly speaking, — however certain its complete coordination with the one main subject of the Conference, this undertaking reaches far beyond and proves once more that oecumenical work, on which reports have been given in these columns over the last three or four years, could not simply take the form of preparation for a conference and has, indeed, never been so regarded, but has been planned from the outset on a wider view. To this fact bear witness *the six further books* on : the Christian Conception of Man, the Kingdom of God and History, The Christian Faith and the Common Life, Church and Community, Church, Community and State in Relation to Education, The Church and the World of Nations, which will be published in the autumn of this year, together with the findings of the Conference. The main contributions to the three last books are at the disposal of delegates to the corresponding sections of the Conference in their preparations. It is not possible to review these volumes here, but as an indication it may be said that in the whole sphere of the study work on Church and *Community*, both the American and European contributions reveal the deepest insight into the reality of church action and aims in the modern world. Again, in the book on *the problem of education*, the far-reaching crisis in the common life of today, the widespread efforts to overcome it and the attitude adopted by the Church are followed to their most recent stages ; and the study book on *the international problem* clearly indicates the vast upheavals and forces which are causing the fiercest of tensions, but which may have concealed within them new possibilities of a genuine international order of law and of real cooperation between the nations ; and it presents the extraordinary responsibilities devolving upon the churches individually and oecumenically.

An account has already been given of the manner in which the studies on Church, Community and State *in relation to the social order* have been set in motion in the course of the last few years. Here again it has been possible, in spite of very special difficulties, to work out the essential tasks with which the Oxford Conference

will have to concern itself on this field, and to coordinate for the Conference itself the work carried out so far in the form of contributions from prominent sociologists, political economists, jurists and leaders of the industrial world.

Following on more detailed information already given, we need only mention here that, for the delegates of the *Church and State* section, the first basic study book *Die Kirche und das Staatsproblem in der Gegenwart* is available, as well as the studies on the totalitarian claims of the modern state and the Christian conception of freedom, which are published in the study book *Totaler Staat und christliche Freiheit.* This has been followed by the Russian Orthodox symposium, *Kirche, Staat und Mensch*, which contains, in addition to other Orthodox contributions, specially important material for the discussion on the state problem. On this same field belongs the study book of the Rev. N. Ehrenström, *Christian Faith and the Modern State*, which is closely connected with all this preparatory work. For the study of the relations between Church and State in the more immediate sense, and of the ideological backgrounds, Professor Keller's *Church and State on the European Continent* is specially recommended. Further mention must also here be made of Dr. William Adams Brown's study book *Church and State in Contemporary America*, the outcome of many years' joint study on the part of American collaborators ; and of the Rev. William Paton's *Christianity in the Eastern Conflicts* which, with its vital intuition and understanding, contains specially important material for the Oxford preparations. As far as possible the delegates appointed by the churches have been at work on this material in study groups in the different churches and countries. To a great extent these study groups have been formed and led by outstanding experts who have been participating for several years in oecumenical study and research work.

Readers of this survey must surely realise with joy how the hidden God has been at work in this living oecumenical activity, but must feel, too, with deep humility, how inadequate are their own aims and those of their churches. What possibilities will come to the Oxford Conference to form a part and expression of this oecumenical movement, we cannot say. « But in prayer and work we can prepare ourselves to be used as the Church » and to give common proof of the service of the Church in the world.

WORLD ALLIANCE

ANNA JÉZÉQUEL
1873-1937

Once more, our World Alliance mourns a loss. One of the most active and devoted of our pioneers, Madame Jézéquel, has been taken from us. But in our sorrow we praise God for having called her to larger and more abundant activity in the life beyond, to continue with God's grace the task so suddenly interrupted here.

We shall no longer experience, in our international meetings, her alertness and vitality ; nor hear her reports on the international education commission, of which she was the moving spirit ; we shall miss those contributions, sane, balanced, fervently Christian, with which she always enlarged our horizons and strengthened our confidence in Him who had called her to work for the peace of His Church. All those in our great family who have given themselves to the sacred evangelical cause of the reconciliation of the nations, and who had learnt to love Anna Jézéquel, will retain, in their sorrow, a memory full of gratitude for an example of tenacious energy and radiant fidelity to the divine duty of love which « believeth all things, hopeth all things », because it is founded on faith in the God to Whom all things are possible.

The French Council of the Alliance is particularly stricken in this loss. Anna Jézéquel was closely associated with all our work. Untiringly she was on the watch for ways and means to re-establish the equilibrium of a budget which, in its lamentable inadequacy, distressed and hampered her in her ideals for the furtherance of the work. She contributed to our bulletin articles which she was often too modest to sign. One which we have just published on « Parish Study Circles for Peace » reveals her clear grasp of how work should be organised, in the family, in the Church, in the city, in the service of the Prince of Peace. We surround with our deepest sympathy our brother, Pasteur Jules Jézéquel, to whom she was both a delightful companion and an indefatigable fellow-worker. He mourns, as he goes unfalteringly on, one who to the end knew how dominate, by the faith in which they were united, the cruel pain of angina pectoris from which she suffered. And he holds stored in his heart, like a viaticum of courage, the thrice-repeated « Yes, yes, yes » which she uttered with her last breath, and which seemed like a

confident response to the mysterious call that the Head and Perfector of the Faith, the Revealer of the life eternal, was addressing to His faithful servant.

Madame Jézéquel's funeral took place at the Church of the Oratory, Paris, to which she belonged. We were deeply moved by the presence of many representatives of the various French associations for peace and, in particular, by that of members of the International Peace Campaign, including Minister Pierre Cot, all bringing their deep sympathy to Pasteur Jézéquel, the homage of their gratitude to one who had worked among them and their witness to the effect that the faith of the true disciples of Jesus Christ will always exercise on those whom it cannot yet inspire.

To God alone is the glory for this life of which He was the Inspiration : to Him our humble promise to persevere faithfully in His service, in that same spirit of consecration which possessed our sister Anna Jézéquel.

Georges Lauga,
President of the French National Council.

THE MANAGEMENT COMMITTEE

In view of all the discussion which will take place at the great oecumenical meetings of Oxford and Edinburgh, the World Alliance has decided to restrict to a minimum the agenda of its Management Committee meeting, which will be held from July 30 to August 2 at Hayward's Heath, Sussex, England, between the two conferences. Thanks to the presence in Europe this summer of important church delegations from all parts of the world, the Management Committee will have the benefit of the presence of a larger number of visitors than usual from distant countries.

In addition to current questions of administration, the discussion of the reports of secretaries and commissions, the Committee will have to deal with the attitude and action of the Alliance in the existing international situation. It will also discuss the problems of religious minorities, freedom of conscience, refugees, the use of wireless for the diffusion of the aims and activities of the Alliance, its attitude towards the International Peace Campaign and will examine the possibility of an evangelisation campaign through an international group of speakers, with a view to strengthening the spiritual bonds between the Churches of the different countries, and of bearing witness to their common responsibilities in a world becoming more and more secularised. A question of first importance on which the Committee will have to declare itself is that of the future of the oecumenical movement in its entirety and of the particular responsibilities devolving upon the Alliance, taking into account the recommendations which will be formulated by the « Committee of Thirty-Five » and the attitude adopted on this subject by the Oxford Conference. Finally, the Committee will have to examine the question of the election of a President in succession to the late Bishop Ammundsen.

THE WORLD ALLIANCE IN THE BALKANS

(from an article by Professor Zankow)

The organisation of the work of the World Alliance in the Orthodox countries of South Eastern Europe is taking a very encouraging and remarkable course, and its results bid fair to help transform a region that used to be regarded as the « powder magazine » of Europe into a sphere of peace and Christian friendship. The work of the Alliance has contributed, for example, to an amazing change in the fundamental relations between Bulgaria and Yugoslavia. Here, with the energetic and understanding support of the respective Orthodox Churches, the national councils have helped to remove a situation fraught with such enmity and hatred that the worst was at any moment to be feared, and to stimulate the two peoples and governments into active understanding. The first Bulgaro-Yugoslav World Alliance conference, held in 1933, gave a clear and sublimely Christian message of friendship and understanding and guided, with God's help, both peoples and governments into an entirely new spirit of brotherhood. The second Bulgaro-Yugoslav conference, held by the World Alliance at Ochrida, in 1936 ; the journey of the Bulgarian national council through the whole of Serbia and Macedonia, accompanied by their Serbian friends and heartily welcomed everywhere ; and the signing, at the beginning of 1937, of the Pact of Eternal Friendship between the two countries, all give further proof of God's blessing on this wonderfully successful work of peace.

In other parts of the Balkans efforts in that same spirit are going forward. First conferences are being planned between the national councils of Roumania and Bulgaria and between those of Bulgaria and Greece, to be held in all probability at the end of this year or the beginning of next.

Particularly significant are the opportunities open to the Alliance in Albania, recently facilitated as they have been by the recognition of the Orthodox Church in that country as an autocephalous body. The new canonical church authorities have declared their eagerness to participate in the work of the World Alliance, and

in an audience granted to the present writer in April last, King Zogu I expressed his keen sympathy and interest for the activities of the Alliance and his intention of continuing to give it his wholehearted support.

In official quarters, indeed, in all parts of the Balkans, among statesmen and government authorities, the work of the Alliance is received with appreciation and enthusiasm.

THE CHRISTIAN MESSAGE AND THE RAW MATERIAL PROBLEM

By Professor Kohnstamm, D. Ph. (Holland).

In May 1936, the Netherlands Council of the World Alliance appointed a commission to study the problem of colonies and the distribution of raw materials. The commission drew up a report, which was discussed at Chamby in August last. The report dealt not only with the problem of raw materials, for the commission reached the conclusion that the problem (one of the world economic order), was indissolubly bound up with the problem of population density and with that of world power and politics of force. The report therefore examined these three questions on the basis of a detailed consideration of the message of the Church.

In attempting to sketch very briefly in the following paragraphs the standpoint of the commission, I must emphatically point out that it is only possible to reach a complete understanding of the commission's views by supplementing what is stated below with a study of the attitude of the commission on points which are not here discussed.

The commission formulated its basic principles in the following way :

The attitude of the Church towards all worldly affairs is determined by its belief that God alone, as the Creator of heaven and earth, can be Lord over « the earth and the fulness thereof ; the world and they that dwell therein ». All human action should therefore be carried out in this consciousness, and should be upheld by the hope that this kingly dominion of God will finally be revealed.

The certainty thus established of our creaturely dependence includes convictions as to the limits of all relationships of power between persons and of all rights of property over things. This means, as far as « rights of property » are concerned, that we do not possess the goods of this world as « owners » in the full sense of the word ; they are always only entrusted to us as stewards ; that is, we are responsible to God as the real owner, for our stewardship, and this stewardship must be carried out in obedience to the claims which God makes on us, as stewards, on behalf of every creature.

In the application of these unanimously accepted principles, a divergence of opinion, none the less, emerged. A minority of the commission regarded it as impossible, between the conflicting economic theories (restoration of free world trade and production, on the one hand, based on competition between big contractors, and planned world economic order on the other), to arrive at a decision founded in the faith. In the opinion of this minority, both systems may be right, if the right feeling prevails, but both must miscarry when, in internal or international commerce, the right feeling is lacking. That feeling alone sets the standard, and not an economic system which is indifferent in relation to religion.

The majority of the commission, although of course they recognise the prime importance of the right feeling, which can only be born of faith, and although they wish to avoid everything which may conceal the great difficulty of reaching a decision, cannot assent to the view that the Church has no obligation in the matter. If the Church is silent, they maintain, consciences inside and outside the Church are without any leadership and are helplessly exposed to confusion and temptation. For no member of our commission is expecting « unprejudiced science » to show the way out. Science can, and should, only help to find the means to the end which we have discerned in faith ; but to determine the aim itself is essentially withheld from it. The Church, therefore, must not be silent ; the obligation to speak is imposed upon her. And she must remain conscious of her vast responsibility and of her need for constantly renewed self-criticism. These principles being admitted, the following are the commission's interpretation of the main features in the world economic situation :

I. The sources of the earth's wealth are neither equally distributed nor equally available to the needs of all. And yet they are becoming increasingly indispensable in a culture as technically complicated and therefore as easily vulnerable as ours. The life of a whole population can depend on a single raw material. In the practice of daily life we use products manufactured from raw materials drawn from all parts of the world.

II. The complicated interdependence of world economics has become extraordinarily intensified in the last hundred years. Statistical reports are reckoned in seconds, traffic in days. The establishment of prices, unemployment, have become world questions. Scientific collaboration in all spheres is particularly intensive. In the latest technical achievements, a zeppelin flight for example, the whole world shares.

III. Interdependence is increasing all the time. It is less and less possible to localise the foundations of life, standards of living, peace, the general sense of security ; they have become world concerns.

IV. There was a time when migration movements and emigration, the « horizontal demarcation » (Rathenau) of the population, provided outlet and scope ; but with the increased density of population and the growing world interdependence, this method becomes less and less applicable. In the place of the horizontal demarcation, which has become too primitive, other solutions must come ; and migration can only be considered on terms of mutual agreement, or as a means of exploring or cultivating new ground.

V. The possession of « colonies » in itself presents no solution. The attempt to find the solution here is still an attempt in the primitive « horizontal » direction. Colonial possessions are only of real significance for the mother country if at the same time a whole series of other conditions are fulfilled. The

sources of wealth in colonial territories must be linked up with those of the mother country and fit into the totality of world economic relations. The inhabitability of a region (climate, natural conditions) and the geographical situation, are of prime importance (as in Japan).

VI. The solutions at present put forward follow two opposite courses. The sense of the menace to life constituted by the falling standard of living leads to an irrational recourse to primitive methods. In particular, the masses, in their fear, easily lose confidence in the slowly progressing work of international understanding ; for the masses have neither the strength nor the patience to embark upon a roundabout way, by strategic stages, to a solution. Here politics of force find a previously unrealised support. And the attempts of the wielder of force to help himself to his « right » through force come prominently to the fore ; we live in the midst of these attempts.

The second solution sees the dangers of this uncritical, reality-evading conduct. It seeks, by a reinforcement of the positive connections and the introduction of all possible means of agreement, to neutralise the gathering storm.

VII. The Church must hold fast to Christ's demand for cooperation beneath the cross and in the service of love. The root of the evil, in these economic difficulties, lies in the lack of Christian obedience. For the problem of raw materials and of colonial administration is no problem of poverty. More than ever before, the earth should be viewed as a whole, which offers to mankind a superabundance of wealth. If our age seriously embarked upon the search for the Kingdom of God and His righteousness, all means of life and clothing and all man's other needs would fall to us in a manner previously undreamt-of. Mankind has no shortage of the necessary means of production : neither in raw materials, nor in sources of energy, nor in available labour, nor in methods of work.

VIII. In the common interest of mankind, every measure must be supported which aims at placing all sources of well-being as far as possible at the service of all. The second method (VI) can only be set on foot under the leadership of experts within the sphere of the Church. For only they possess, to a sufficient degree, the desire to serve mankind. Therefore the Churches must mobilise their experts for this urgent task, and support this solution with their whole authority. Time presses. There is need for haste.

GENERAL NEWS ITEMS

ADOLF DEISSMANN

(died April 5, 1937).

Readers of this bulletin know full well what a loss the oecumenical world has suffered in the death of Adolf Deissmann. He had been linked up from the very beginning with this movement for church unity. He was one of the authors of the Stockholm Message and of the Lausanne declaration on the Gospel. By word of mouth and in his writings he had carried the idea of the Una Sancta far and wide and, as chairman of the Theologians' Commission of the Universal Christian Council, he placed his name as a scientist, his travels east and west, his connections with theologians all over the world, at the service of the oecumenical ideal. And he gave proof of his human understanding and of his Christian sense of love in his work for the World Alliance. At Edinburgh, as one of the Vice-Presidents, he was to have presented, at the beginning of the Conference, the situation of the Church in the world. Truly it is hard to think of oecumenical work without his counsel and influence.

Deissmann always gave the impression of approaching œcumenical work directly from the New Testament. The original forces of the Gospel lived again for him in a renewed vision of the Una Sancta. It was not in agreements and adaptations between the churches that he hoped to see the One Holy Catholic Church revealed on earth, but in a fellowship of prayer, a fellowship of faith, a fellowship of love. There were moments in the larger and smaller conferences when the beginnings of that Una Sancta came into being. And he surely had the experience that a fellowship thus grounded could be relied upon, even in difficult conditions.

He always kept in mind that it was not with theological art, but with straightforward Christian witness that the Christian movement had begun, and that in like manner the oecumenical movement must go forward. In the last words that he published, in a Berlin paper a week before his death, as an « Easter Preliminary View of the World Conferences », he emphasised again : « St. Paul did not travel with a convenient textbook of christology. He travelled with Christ and could do all things in Christ's strength. » And he draws a very special warning from the account of St. Paul's sea journey (Acts 27, 31). When the sailors want to lower the boat prematurely, the apostle warns the centurion : « Except these abide in the ship, ye cannot be saved. » Deissmann takes that warning as a symbol for the Church of today, and we in the oecumenical movement hear it as his testament in the face of many dangers. For us as well the watchword reads : Abide in the ship !

Martin Dibelius.

FAITH AND ORDER

By the death of Dr. Deissmann the Faith and Order Movement has suffered a great loss. He played a leading part at the Lausanne Conference in 1927, he was one of the Vice-Chairmen of the Continuation Committee which has carried on the work of the Movement during the past decade, and has been untiring in the devotion with which he has shared in the work of preparing for this year's Conference at Edinburgh. He was chairman of the Committee which

is drafting the statement on « The Church's Witness in the World to-day » to be read at the Opening Meeting, and was at work on it up to the time of his death. We had hoped that at the Opening Service in St. Giles' Cathedral on August 3rd he would be the reader of the Lausanne Report on « The Church's Message to the World — the Gospel » in the composition of which he had so great a share. But he has been called from these tasks to higher service, and those of us who have learned to know him as a loved and trusted counsellor, friend and fellow-worker must carry on as best we can the work which he had so greatly at heart.

The preparatory work for the Edinburgh Conference is now nearing completion. The Reports of the four Commissions, which are to form the agenda papers for discussion at Edinburgh, are now drawn up. Some have already been circulated among the delegates, the rest are being printed and will have been sent out before these notes are published. At the time of writing 108 churches have appointed 350 delegates and 115 alternates. Owing to financial difficulties some of the more distant churches may not be able to send their full delegations. Up to date 255 members have signified their intention of being present, and it is clear that the Conference will be truly representative of non-Roman Christendom throughout the world. As in 1927, the Church of Rome has most courteously received the invitation to be represented, but has not found it possible to accept it.

On the morning of August 3rd the Conference will open with a service at St. Giles' Cathedral, at which the preacher will be the Archbishop of York, and a leading feature will be the solemn reading of the Lausanne Report on « The Church's Message to the World — the Gospel. » This will be followed by a Business Session, at which the Conference will appoint its officers and committees.

It must always be remembered that by the constitution of the Faith and Order Movement its Governing Body is the World Conference consisting of delegates appointed by the participating churches to represent them. The present Continuation Committee was appointed by the Lausanne Conference in 1927. When the Edinburgh Conference assembles this Committee will cease to exist, and its officers will no longer be the officers of the Movement. The Conference itself will take charge, make the necessary appointments on August 3rd for the conduct of its business at Edinburgh, and leave itself free at a later stage to make such provision as it thinks fit for the subsequent carrying on of the work of the Movement. The last duty of the present Executive Committee will be to make proposals to the Conference for the appointments to be made on August 3rd.

A problem which has much exercised the mind of the Executive Committee during the past years has been that of securing the best distribution of the members of the Conference among the four sections into which it will be divided for the purpose of discussion. It is most desirable that they should be approximately equal in number, and that each should be fully representative of the various churches taking part in the Conference. Delegates have been supplied with forms on which they are asked to indicate in advance their preference, and delegations have been asked to spread themselves over the whole field. On the basis of the advance information thus received, the Executive Committee, when it meets in Edinburgh on August 2nd, will allot the members of the Conference to the different Sections, and draw up lists to be submitted for approval and ratification by the Conference on the morning of August 3rd.

Having disposed of this necessary business in the morning, the Conference will re-assemble at 5.0.p.m. The aim of this afternoon session is to bring vividly before the minds of all present the background against which all the subsequent discussions will be conducted. It is not for us to trespass upon the field of Life and Work and *discuss* the practical implications of the Christian faith in the world of to-day ; but we must not engage upon purely academic discussions as though unaware of the situation in which we stand. Hence we shall listen to the reading by Dr. Leiper of the statement on « The Church's Witness in the World To-day », on the preparation of which he has been working with Dr. Deissmann and Mr. Paton. This will be spoken to by Pastor Merle d'Aubigné and Bishop Azariah of Dornakal, and the session will close with a solemn act of praise and prayer conducted by Dr. John R. Mott.

Next morning (August 4th) at 10.0 the Conference will again meet in full session to begin its own proper work. At Lausanne in 1927 the different subjects for discussion had to be presented in opening speeches to the whole Conference. This time the work of the preparatory Commissions makes this unnecessary. The Chairman will make a general survey of the field, and the four main subjects will be immediately referred to the Sections for them to begin their work upon them. In the afternoon at 4.30 the Sections will begin their separate work, and will continue throughout the six following days.

It is in the work of these Sections that there lies the main hope of making progress. To give them every opportunity of doing so, they will meet in private session, without the presence of either press or public, and without any attempt to keep verbatim minutes of what is said. Each Section will be free to do what it thinks best in the way of further division into sub-sections. The one aim is to give the maximum possible opportunity for the free and frank give and take of « round table » conversations. Out of this are to come their Reports, which will be presented to the whole Conference, sitting in full session with press and public present, on August 13, 14, 16, 17, and the Conference will formulate its own Reports to be submitted for their approval to the churches represented.

So much for the plans through which we hope by free and frank discussion to grow in mutual understanding of one another. But long ago the Continuation Committee realised that to seek to grow together

by praying together, and to seek to share in one another's heritage of devotional treasure is as important as, if not more important than, the work of discussion. Consequently equal care has been given to the preparations for this side of the Conference. A small committee consisting of Dean Sperry of Harvard, Dean Bate of York and Dean Brilioth of Lund has been taking careful thought about the devotions with which each day's sessions will begin and end, and has made choice of those who are to lead them. On the two Sunday nights there are to be meetings at each of which four speakers, drawn from different churches, will try to set forth simply and straightforwardly what the Christian life looks and feels like in their experience. These addresses will not be themes for discussion, but attempts to enable us to grow in the capacity to see with one another's eyes. Among those who have up to date accepted invitations to speak are the Orthodox Bishop Iriney of Dalmatia, Pasteur Bœgner of the Reformed Churches of France, Carl Heath of the Society of Friends, and Dr. Phillips of the Northern Baptist Convention of U. S. A.

Such is our programme for sixteen days of thinking, praying and growing together. Throughout the time a small committee will be watching progress, and charged with the task of drafting an Affirmation of Union in allegiance to our Lord Jesus Christ, to be presented to the Conference for its consideration on the last morning. The Reports based on the work of the Sections will be Reports to the churches, registering what assistance we may be able to offer them in their attempts to achieve closer unity. The affirmation will be, so to speak, the message of the Conference to the world. May God grant us such a rich outpouring of the Spirit on all our labours that we may be able at the end with one heart and voice to bear compelling witness to our common loyalty.

L. Hodgson.
Winchester, England.
April 30th, 1937.

THE YOUNGER GENERATION AT OXFORD

As the Oxford Conference is to be limited in size and yet widely representative of the numerous Churches of the world, it is obliged to divide its total membership into very small quotas for each of the bodies participating. Many of them will have only one representative. It is clear that with their limited delegations few of the Churches will find it feasible to name younger men or women to represent them. Yet it is recognized on all sides that Oxford must not be an isolated and independent event, finishing on July 26, but rather that it should be one step in an undertaking of decades. Part of its concern will be the laying of plans and the discovery of resources for the future, a task in which it must enlist the leadership of men and women with many years of service before them. Partly with this in mind, the Universal Christian Council has drawn into the heart of its preparatory work a number of outstanding personalities of the younger generation. Some of this group will also attend the Conference itself as coopted members if not as actual appointees of their Churches, and a few will carry special responsibilities in the work of the sections. There will be in addition a large proportion of younger men and women in the special group of Associate Delegates or Visitors.

But in none of these categories will there be an appreciable number who are actually « youth ». To assure the presence of a direct representation of this group, provision has been made for the attendance also of one hundred youth visitors, who will be even younger leaders between twenty and thirty-five years of age. They will come from thirty lands and from most of the same communions as the official conference delegates. They are being selected from the leadership of the youth work of the actual churches and from the world Christian youth movements. Some of them have had previous experience in international gatherings of the World's Y.M.C.A., the World's Y.W.C.A., the World's Student Christian Federation, the Oecumenical Youth Commission, the Oecumenical Seminar or International Christian Endeavour. Others will receive at Oxford their first introduction to oecumenical work. But as all have been chosen with a view to their special qualifications for adapting and contributing the results of Oxford to the members of their own generation, they will comprise a most representative group.

The programme of the youth visitors will be adapted to their special competence. They will consider the conference theme in its especial relation to the problems of youth itself. To afford adequate opportunity for a consideration of the conference subjects from this perspective, which will not have a special place in the sessions of the official delegates, the youth visitors will meet in special sessions. They will be divided into five groups corresponding to the five sections of the main conference, meeting at the same times for their discussions, but attending the plenary sessions of the main conference as visitors in the same manner as the associates. The results of their group deliberations will not be formulated as resolutions alongside the resolutions of the official conference, but will be preserved simply as a factual record of their discussions, for whatever value they may have for the future.

In keeping with the long perspective in which the Oxford Conference is set, the younger participants especially are thinking of the years ahead. Among other immediate plans, the results of the official conference as well as the results of the youth section itself will be widely used in preparation for the 1939 World Conference of Christian Youth. The two intervening years will afford opportunity in youth groups of many countries for adapting the Oxford materials and developing related new ones as background for 1939. The results likewise of the other oecumenical and world youth conferences of the years 1937 and 1938 will be made a part of this total undertaking. It is hoped that by this procedure a meaningful exchange of views can be begun between youth groups which previously have had little contact with one another, and that they may become a dependable resource for the future of the oecumenical movement.

It is significant in this connection that during 1937, the United States, France, Czechoslovakia and Greece have established oecumenical youth committees partly

with a view to furthering this common enterprise. National committees of the youth commission now exist in Bulgaria, Czechoslovakia, France, Germany, Great Britain, Greece, Holland, Hungary, Yugoslavia, Roumania and the United States. In some instances these groups are under the World Alliance alone, and in others under the World Alliance and the Universal Christian Council together. In certain countries the youth work is organised on a basis which has made this type of committee unnecessary. But the manner of organisation is secondary. Important is the fact that increasing numbers of the younger generation are actively seeking, by whatever agencies commend themselves, the furtherance of the oecumenical enterprise. To this end they are looking to Oxford in a special sense for the roads which it may show toward the future.

BIBLIOGRAPHY

Leiper, Henry Smith : *Christ's Way and the World's in Church, State and Society.* The Abingdon Press, New York. 1936. 144 pages.

This study of the issues with which the Christian Church is confronted in our day is intended primarily for use by the study groups which have been formed in the United States in preparation for the Oxford Conference on Church, Community and State and as a stimulus to the formation of further groups. The uncompromising manner in which the problems are faced constitutes a challenge to the Christian communities everywhere to realise that where the Church fails, or loses ground, through an inadequate fulfilment of its functions, it is being replaced by one or another of the ideologies which are ready to fill the gap, and that these ideologies, in the world appeal and outlook which is already characteristic of them, are indeed assuming the nature and functions of a religion.

Dr. Leiper goes on to examine a number of the defects and inconsistencies in the social and economic systems, calling for the thinking out and adoption of a definite and fearless attitude on the part of the Christian, and for his realisation of responsibility in a supra-national community, over and above his duties as a member of a particular Christian group. A very clear-sighted assessment is undertaken of the success and the failure of the Church in the fulfilment of its duty of integrating a definite witness to the Christian ideal in all branches of life. And in its insistence on the need for a vital re-thinking of the Christian duty in the world, the book appeals to the Christian conscience to concern itself all the time with the issues to be discussed at Oxford. The whole book, indeed, does much to bring the general Christian public into spiritual touch with the conference, to forge with it a vital link of sympathy, cooperation and responsibility, for, as Dr. Leiper stresses, the conference « will be doing on a large scale what all churches and church bodies may be expected by the State to do on a smaller scale year in and year out. »

The Student World : « *The End of the Christian Era ?* », N° 1, 103 pages. « *This Oecumenical Year* », N° 2, 94 pages. 1937. Quarterly publication of the World's Student Christian Federation (13, rue Calvin, Geneva).

Both these issues of *The Student World* concern all who are in sympathy with the forthcoming world conferences of Oxford and Edinburgh, and with oecumenical work as a whole. It is true that only the second volume expressly handles central oecumenical affairs. But the first none the less provides a very thorough analysis of the present spiritual situation and of the vital demands which it makes upon Christianity today. W. W. Gethman, ex-General Secretary of the World's Y.M.C.A., writing on the vast upheavals and disintegrations in the constructive forces of life ; Dr. Joachim Müller, boldly outlining the anti-Christian movements ; and, above all, Paul Tillich, seeking in his historico-spiritual study, to interpret the end of the Protestant era and the demands to be expected from future developments, all reveal questions, claims, expectations and warnings which we must encounter at the heart of the Christian faith and the Christian way of life.

Hastening, as it were, to the second volume for an oecumenical answer to the situation, disappointment and discouragement lie at first in store, in the picture presented of widespread diversity in Christian thought, seeming to render impossible any deliberate common Christian action. But it is in this very search for ways in which to overcome the vast tensions and tendencies to decay which are penetrating the life of the masses that there will come, with a joy and a conviction surpassing everything else, the consciousness that in the Church of Christ, created by God Himself and therefore exceeding all other realities, bridging all gulfs and distinctions, there exists a fellowship which is not to be sought as one seeks, in the light of the burning problems of today, for common counsel and action, yet finding no common ground. That fact emerges at once from S. de Dietrich's article, on Bible and Oecumenicity, with its clear presentation of real unity and fellowship ; and again, from the articles of Oliver Tomkins and Professor Zander, both of them, Anglican and Orthodox, based on the deepest experience of œcumenical reality ; and more strikingly still, in the manner in which Pierre Maury, one of the younger generation of French Calvinists, and Fr. Congar, the Belgian Dominican, writing on Catholicism and Protestantism, are borne along by the ultimate certainty of oecumenical fellowship as a God-created reality. For the oecumenical discussion of the distinctions running through all the central questions of faith, the Scottish collaborator, Denzil G. M. Patrick, in his contribution « The Great Misunderstanding », gives a masterly introduction into the attainment of profitable results from these distinctions in the thought and action of the Churches. John C. Bennett, one of the central collaborators responsible for American preparation for Oxford, writing on the expectations and hopes of the conference's speaking a common word to the world of today, confronts us again with the whole responsibility and, even more, with the difficulties, insurmountable as they often appear, of achieving common action, especially in the face of the totalitarian claims of the state and the spirit of nationalism, the economic situation and its unsolved problem of the masses, the international situation and its danger of war. And it is inevitable that the open letters on Oxford and Edinburgh, from Dr. J. H. Oldham and the Archbishop of York,

should end with a reference to that innermost spiritual attitude which is vital to us all, — that of unceasing prayer for the grace and the spirit of God, for the reality of which we wait and hope.

Kirche, Staat und Mensch, in « Kirche und Welt » series, volume 8, published by the Research Department of the Universal Christian Council, Geneva, 1937. 395 pages, probable price : Fr. Sw. 6.

This Russian Orthodox symposium has taken shape as part of the wide oecumenical exchange of thought of the last three years. The first large-scale coordination and working out of that study work is taking place in relation to the Oxford World Conference of Churches, in the preparation of which all the contributors to this volume have played a prominent part.

The historian and legal expert, N. N. Alexieff, presents a masterly picture of the mutual penetration of Church and State which left its particular stamp upon the character of the Russian Empire, and as he proceeds to analyse the peoples of Russia and their great task of colonisation, and to delineate the *social* character of the tremendous upheavals and disorders which took place between the sixteenth and nineteenth centuries, an amazing grasp is revealed of the fundamental origins and background of the Russian revolution, a grasp, moreover, which prepares the ground for a still deeper understanding of the further contributions, on man and history, state and church and the common life of today. Here the analysis is continued in the contributions of Fedotoff and Kartaschoff, on the Kingdom of God and History and on the Church and the State, in a penetrating search for the Christian interpretation of the history of their Church and of history in general. The manner in which they handle the conception peculiar to the Russian Orthodox thought and faith, of theocracy and Church, of the cosmic-social views of the Kingdom of God and eschatology, enables us, quite apart from all the fulness of the universally accepted conceptions, to grasp these questions in their oecumenical range as well.

All these conceptions are then further worked out in the thorough analysis of « Marxism, Communism and the Totalitarian State » which Vyscheslavzeff undertakes as a philosopher of the law and a sociologist, on the basis of his knowledge of Russian Communist literature and reality. Here again, the theme is handled in such a manner as to provide, for all churches and countries, immediately important contributions to the search for the solution of the problem of the masses, and for the whole Christian conception of church and state, of freedom and justice, of state capitalism and planned economy. Valuable amplification is moreover afforded by the article of Alexieff on the Marxist doctrine of man, which presents that doctrine's historical foundations and examines its natural-materialistic character, with its definition of personality and of a more perfect society, and in which it is briefly considered in its relation to Christian anthropology and sociology.

Here we reach the second main section of the book, in which the problem of man and the question of a Christian anthropology, as one of the starting points for all modern discussion on Church, Community and State, are worked out in deeply penetrative studies by Berdiaeff and Bulgakoff, Lieb, Vyscheslavzeff and Zenkowski. Whether they enter upon this task as philosophers or theologians, as psychologists or pedagogists, a determining factor for them all is the doctrine of God's image and operation in man, which is discussed in its full depth and range in relation to the basic principles of the Christian faith, thought and life. But with all the abundance of this faith and all the boldness of this thought, the ultimate contrast between God and man, between Church and world, is never overlooked, as is emphatically clear in particular in the contribution of Zenkowski, with its keen understanding of sin and of evil.

In this volume fundamental insights into the Christian faith are set forth which cannot fail to be of central significance in the oecumenical work of the future.

The International Review of Missions, July, 1937. (Quarterly publication of the International Missionary Council, Edinburgh House, 2 Eaton Gate, London, S. W. 1.)

The contents of the July issue, which will be on sale at the Oxford Conference, will include the following contributions :

The Churches in Council : Oxford - Edinburgh - Hangchow (W. Paton) ; Pre-Nineteenth Century Evangelism : Its Outstanding Characteristics (K. S. Latourette) ; Religion in the Japan of Today (A. K. Reischauer) ; The Ministry of Bantu Religion (N. S. Booth) ; Group Conversion (A. L. Warnshuis) ; The Future of Churches and Missions in India (H. Gulliford) ; Christianity and Imperialism (G. C. Binyon) ; Contemplation and the Apostolate ; The Norwegian Mission in Madagascar (O. B. Meyer) ; Medical Missions in Belgian Congo (C. C. Chesterman) ; The Sunday School in the Welsh Presbyterian Mission Field of Assam (O. Thomas) ; Lessons in Missionary Devolution (T. T. Brumbaugh) ; Christian Missionaries — We do not want them any more : an Arya Samaj Statement ; My Spiritual Conception of Good Friday (Chiang Kai-shek).

Memorial Booklet to Bishop Ammundsen

The World Alliance for International Friendship and the Universal Christian Council have in the press a memorial booklet to Bishop Valdemar Ammundsen, in which are collected a number of the striking tributes which were paid to his memory at the time of his death in December last. Also included is the finally revised text, in German, French and English, of the address on « The Present World Situation » which Bishop Ammundsen delivered at the World Alliance meeting held at Chamby in August 1936. The booklet is illustrated with two portraits of Bishop Ammundsen. It is obtainable from 41, avenue de Champel, Geneva, at the price of 2/— or 2 Swiss francs a copy.

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